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# Banner of the Covenant.

APRIL, 1853.

## Practical Essays.

We have been requested to re-publish *some extracts* from the following valuable discourse by Rev. Thos. Guthrie, D. D., of Edinburgh, but the *whole* of it appears so excellent that we have thought best to print it entire. In view of the action of our Synod on the plan to be proposed for securing at least \$500 per annum, to every minister in our church, this discourse is very appropriate.

A SUFFICIENT MAINTENANCE AND AN EFFICIENT MINISTRY. A SERMON WITH NOTES, BY THE REV. THOMAS GUTHRIE, D. D. PUBLISHED AT THE REQUEST OF THE KIRK-SESSION OF FREE ST. JOHN'S, EDINBURGH. EDINBURGH: MDCCCLII.

"For her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing."—ISAIAH xxiii. 18.

THE subject of our address is the due maintenance of the Christian ministry, and I do not feel that the introduction of this matter to the pulpit needs any apology. The only apology I need to make—the only fault which I have to confess, is that you have heard from me so little on so great a duty.

Let me also observe, that as an advocate in this cause, I feel myself happily situated in two respects; and I mention them, that in pleading for our sustentation fund, I may secure a favourable hearing, and may not have to say, "I have run my horses on a rock, and ploughed there with oxen."

The first respect in which I feel myself standing in happy circumstances is this, that I have not taken up this subject altogether at my own choice. I have been solicited to do so; and by whom? By those who get from the fund? No. Many of these, I believe, are patiently and submissively bearing no common hardships; but theirs, though severe, are silent sufferings. It is those who give, not those who get, who have urged me to embrace the opportunity, which the ordination of deacons offers, for addressing you on the support of a Christian ministry. I regard this circumstance as an omen for good, as indicating not only a desire that more should be done, but a determination that more shall be done. What may we not anticipate, what harvests may we not expect to reap, when, so to speak, the soil itself opens for the seed, and as in summer drought thirsts and gapes for rain: when the minister goes not to his people urging them, but they, taking the initiative, taking the matter into their own hands, come and urge him to stir them and their neighbours up to more generous efforts in the cause of Christ?

One knows not what sort of people may be in an assembly such as this: and anxious as I am to clear away every obstacle, to remove every obstruction from my path, let me also remark that, for another reason, I feel myself to-day standing on vantage ground. This, although more of a personal, is not less of a pleasant kind. For it I desire to be grateful to man, but espe-

cially to Him who chooses our lot—the pulpit for the minister, and his place in life for every man; to him who, in leaving superior men to obscurity, and raising others to posts of eminence and comfort, not seldom verifies the saying, “The race is not to the swift, nor the battle to the strong.” So it is that through your kindness, and the providence of Him to whom we commit our ways, whose rod faith bows to in every trial, and whose mercy gratitude owns in every blessing, I am placed in circumstances that raise me above all suspicion. Even the basest and most selfish man, he whose only aim is his own aggrandizement, and who betrays the meanness of his own mind in his unjust and unfavourable judgment of others, even he cannot suspect that, when I plead the cause of this fund, I am animated by any selfish motive, for to me personally it matters little or nothing whether this fund prosper or fail.

I do not mean to say that the unworthy suspicion of unworthy motives can excuse any minister for shrinking from his duty, or that however much his circumstances expose him to unjust suspicions, or his faithfulness to the slanderer’s tongue, he is in this, or in any other matter, to fail in declaring the whole counsel of God.

In urging on his people the claim he has upon their support, a man in my place has no reason to be ashamed; that claim is not of generosity but justice; and I say it frankly, plainly, confidently, that the minister of the gospel has the same moral claim on his people for an adequate stipend, as the lawyer has on his clients or the physician on his patients, for their fees; as the merchant has to his profits, the soldier to his pay, the labourer to his hard-earned wages. Do you ask our authority for a claim which some may think so high and too confidently made? It is no human authority. We draw it not from the musty records of earthly courts, the pages of council, assembly, synod, or presbytery. We open the divine word, and there, in 1 Cor. ix. 14, inspired of God’s Spirit, and engrossed in the very deed and body of Christ’s last will and testament, I read these words: “It is ordained of God, that they who preach the gospel should live of the gospel.” This being the case, although entirely or chiefly dependent on this fund, I hope I should have got courage to plead its cause. Still I think that you will regard me as all the better able, as certainly I hold myself all the more bound to plead for it, since, but for the sake of my brethren, but for the sake of the families which they have cast on the care of Providence, but for the interests of our beloved church—interests that are more or less identified with this important fund, I could eye it without alarm or apprehension as it grew less and less, till, like the swollen waters of a summer flood, it dried up altogether. Not that I believe it will ever come to this: that this noble monument of Chalmers’ genius, that this, the best of all means in our circumstances of maintaining throughout the land a Gospel ministry, and what we maintain to be Gospel principles,—that this fund which, like the heart within the body, distributes its nourishment over all the frame, and warms with its flowing blood extremities that would otherwise grow cold and die, shall be permitted to fall into decay, is what I do not dread, and have never dreamt of. So far as your efforts are concerned, when you have fairly weighed its claims, made them a matter of prayer, as we pray you to do, and sought that you may be led by the Spirit of God how to act and what to give, without intending to flatter you, I think that I may close these introductory observations with the words of the Apostle,—“Beloved, we are persuaded better things of you, and things that accompany salvation.”

I. Let us look at and consider the class for whom provision is to be made:—“Her merchandise shall be for those that dwell before the Lord.” These were the Priests and Levites, who, holding sacred offices, were engaged in the immediate service of God in the ancient temple and under the old dispensation. In our times the representatives and successors of these are those who, called pastors or preachers, angels or evangelists, clergymen or ministers, are set apart from the common business of life, to whom its ordinary avenues

to wealth are closed, and who, debarred from all secular occupations, and shut up within the sacred circle of their own spiritual office, are expected to dedicate their undivided time, talents, and influence to the service of God, to the numerous and momentous interests of the church of Christ. These are the men I plead for.

Let me not be mistaken. I have never thought that the preaching of Christ and Him crucified, is to be left wholly to ministers. This is not our exclusive privilege and pleasure. "This honour have all his saints." While it is the official privilege of some to preach with the lip, it is the duty of all to do so with something more persuasive even than the lips of eloquence. You, you are to preach with the life,—“Let him that heareth say come,” that is your vocation. And this should encourage you to engage in it and pursue it, that these silent sermons—preached from no pulpits, but delivered amid domestic scenes, in the place of toil and business, within the social circle, and on the public streets—are often the most effective. This is the best of all street preaching, when people say, Ah! there goes a Christian, an Israelite indeed, in whom there is no guile, a man who would rather be the injured than the injurer, a man who would not tell a lie nor commit the smallest fraud to gain the greatest advantage, a man who goes about doing good, who has a big heart and an open hand, a heart to love all, and a hand to help all he can, who takes the Bible for his rule, the Saviour for his model, and loves his Lord in Heaven so well, that he loves Him better than all else on earth. The pulpit preaches no sermons more effective than such a life and conversation. This clear, constant, beautiful, heavenly, lustrous light is in some respects calculated to do more good than a pulpit, even when it is irradiated by the flashes of genius, and sounds with the thunders of noblest oratory.

Even the tears that flow through loving eyes from the inner and unseen fountains of a Christlike compassion, have affected hearts which had withstood both the force of argument and the fire of eloquence. We have somewhere read the story of a pious man, who, taking compassion on a very ungodly neighbour, resolved to go and speak with him about Jesus and his soul. He went—he found him—he tried to speak to him, but moved like Jesus when he beheld the City, he was so affected by the sight that grief all but choked his utterance; he burst into a flood of tears, and could do nothing else than cry, “Oh! your poor soul!” These tears and that word fell on the man like rain upon the mown grass, sank down into the innermost recesses of his heart. He was moved, astonished, deeply affected, and as the words, “your poor soul,” “your poor soul,” by day and night rung in his troubled ear, he thought with himself, my soul must be very precious when this man comes to weep for it, and, as was proved by a long, altered, and holy life, this Christian’s visit was to him like Christ’s to Zaccheus, when, standing beneath the publican’s roof, our Lord exclaimed, “This day salvation is come to this house, forasmuch as he also is a son of Abraham.”

In a still broader sense, the preaching of Christ is open to others besides those who have been set apart to the work by the hands of Presbytery or otherwise. And not excepting ministers, indeed excepting no one, there are none in my eyes worthy of higher honour than those who, as Sabbath School teachers or district visitors, seeking to do good, devote themselves to the work, carry salvation to the perishing, and bring the living and the dead together. Instead of looking on such with jealousy, we say with Moses, “Would God that all the Lord’s people were prophets.” Were it so, then might we hope to drive back the flood of iniquity which is now rolling down so foul and fearful upon us, and rising higher and higher, and higher still, threatens at length to engulf our cities, and sweep away all that is valuable in our land. If Dorcas, who plied her needle making garments for the poor, was worthy of the honour paid to her cold remains, when Peter found the room where benevolence lay dead, crowded with weeping widows, who showed him, as



their tears fell fast on her work, "the coats and garments she had made for the poor," holier are the tears that water the flowers which spring on the grave of her, of him, of those, whose feet, now bound by death, cold and confined in the tomb, were wont in other days to carry them to the abodes of misery and of sin,—on Sabbath days to Sabbath Schools, that they might wash the foul in Jesus' blood, and clothe the ragged with fairer robes than ever angels wore. Whatever was their sphere, high or humble, elevated or obscure, "blessed are the dead that die in the Lord, they rest from their labours, and their works do follow them."

We do not look to ordained ministers only for carrying on Christ's work; yet the experience of the church has proved the advantage, and the word of God, indeed, has distinctly laid down the duty of not leaving that work to what may be called the occasional or unofficial efforts of Christian love. The necessities of the church require, and the ordinance of Christ enjoins a regular ministry, a body of devout and able men, who shall give themselves wholly to the Lord and to the word, and of whom it may therefore be said in the language of my text, that "they dwell before the Lord."

II. Let us now attend to the importance of the ministerial office. With this I wish to impress you, because, unless I can make you feel it to be an important office, I cannot expect success in pleading for its sufficient maintenance. Now, I remark at once, that it appears to me impossible to exaggerate its importance.

People are ready enough each to exaggerate the importance of their own place and duties. Distance lessens the apparent, and nearness increases the relative magnitude of objects: a molehill close to the spectator's eye seems bigger than a distant mountain, and this I know that men are prone to exaggerate the magnitude of what is near, and the value of what is dear to them. All classes are indeed ready to do with their own business what the Apostle did with his, when he said, "I magnify my office." Paul, however, belonged to an order who cannot unduly do so. No powers of language, no eagle flight of fancy, no glowing enthusiasm of temper, can over-estimate the importance of the pulpit and the ministerial office. I speak the truth, the simple truth. "I am not mad, but speak the words of truth and soberness," when I pronounce it worthy of the highest talent and holiest piety, and that the gospel offers a theme and the pulpit a place even for an angel's intellect and a seraph's fire.

I know, indeed, that God can work out his own ends by the most unpromising instruments, through the agency of those who are neither gifted with parts nor graced with piety. On one occasion Parry, Franklin, or some one else, engaged in exploring a north-west passage, relates how they shaped a speculum from a block of ice, and gathering in its focus the rays of an arctic sun, how they kindled a fire by that frozen mirror. And so, using him as an instrument to reflect the rays of the Sun of Righteousness, by means of a cold, frozen, lifeless minister, God may awaken souls and kindle within the hearts of men a celestial fire. To show that "it is not by might nor by power, but by my Spirit, saith the Lord of hosts," by some poor, weak, silly man, he may do great things; as in the days of old, by the sound of an empty horn, he threw down the walls of Jericho. This is true; yet in his providential, and also in his gracious dealings with mankind, he commonly selects the means that are best adapted to the end. Once, but only once, he called a youth from the sheepfold with sling and pebble to lay a giant low. Once, but only once, he spoke by the mouth of an ass. Once, but only once, he summoned a woman from her household cares to save his people, and lead on to battle the tribes of Israel. Commonly, short-sighted as we are, we can discover an adaptation of the means to the end in view. Look at Moses; look with what ardour he flung himself into the quarrel, and how, bestriding the prostrate Hebrew, he stood up to the Egyptian, and as he received his blow,



returned it on the head of the oppressor with the power of a battle-axe. Was this a soft, apathetic, lethargic, even common man,—cast in the ordinary mould? Look at Paul; how he does stir and blow the fires of persecution,—how he roams through the church like a roaring lion,—how he steels a kind heart against the wails of women and the cries of children,—how he crowds the dungeons with captives, and makes the name of Saul as terrible as that of Nero! Were these weak men? Men of average intellect, energy, and courage? No. By them, by Martin Luther, by Knox, by many others, God had a great work to do, and he chose great men to do it; grafting his grace upon a native stock of rare talent and resistless energy. And that is a wise church which seeks to fill her pulpits with her noblest sons, the men of mightiest talents and most illustrious piety; and which, in the management of spiritual matters, takes a lesson from the son of Kish. “There was sore war with the Philistines all the days of Saul,” and there will be sore war with the devil, the world, and the flesh, all the days of the church on earth, even till Christ himself descend to close the fight and crown the victors; and as we are told that “when Saul saw any strong man, or any valiant man, he took him unto him,” even so should the church, with the battle in the front and her banner in the field, lay her hands upon the men of grace and talent, enlisting, and by moral power impressing them into her service.

I have said that it was impossible to over-estimate the importance of a minister's office. Over-estimate! who can even estimate it? When a man looks forward to the day when he shall have to give in his account and be reckoned with by God for the souls committed to his charge, it makes one almost repent that he ever undertook this office,—so solemn, so weighty, so overwhelming is its responsibility. It casts over every Sabbath not indeed a gloomy, but a very solemn air, and gives to a large congregation something of an awful aspect. The player from the footlights of the stage may look round with satisfaction on his crowded house, but a large audience waiting for the bread of life is a sight to fill one with fear, and to remind us of the words of Dr. Johnson, who, when some one said that he thought a minister's an easy office, replied, “No, sir, I pity the minister who thinks his an easy office. I pity the people who are under such a minister. I look upon a minister as on a father who has a larger family than he can well provide for.” I believe, certainly, that Heaven's brightest crowns shall shine on those who have shone as lights in the world, that Heaven's highest thrones shall be occupied by those who, with God's blessing, have turned many from sin to the living God; but I believe as certainly, that to faithless ministers, to men who have sought the priest's office for a piece of bread, to these cold, dead, careless, lifeless men, will be reserved the hottest fire and the deepest hell; and to our imagination, in all the depths of perdition there appears no situation more appalling, no group more terrible, than a lost minister among a lost people. We shudder to think of it. I have read of one in the wilds of America who, after dishonouring, murdered another's wife, and on whom the injured husband took a savage, most fearful revenge. He did not slay him; that had been mercy,—ay, it had been mercy to borrow the red man's stake. Refusing the death the other sought at his hands, he took the living and the dead, the murderer and his ghastly victim, and tied them together, face to face, with feature touching feature. Then catching a wild horse of the prairie, he bound them both upon its back, amid unheeded cries for death. Away went that steed to judgment with its double riders, the eyes of the dead glaring on the living, the victim rotting in the arms of guilt. Would to God we felt sin as hateful, its company as horrible, and tried, as that man amid his desperate struggles, to shake off the horrible corpse that embraced him. “O wretched man that I am, who shall deliver me from the body of this death?”

Fearful as was that position, oh! what was it to that of a minister who has to dwell for ever and for ever with lost souls, not dumb as that dead victim

was, but who pour on his unhappy head loud and bitter reproaches, as pointing to a distant heaven they cry, But for you, accursed man, but for you, we might have been there; Jesus died to save us, you preached not Him but yourself, you sought our praise, not our profit; our admiration, not our salvation, was your miserable aim. You saw us sinning, and never warned us, sinking, and made no effort to save us; dumb dog, why did not you bark? greedy dog, why did you seek only your own? you took the charge of souls you never cared for; you betrayed your charge, we are lost, accursed man! Oh! that we had never seen you, never seen your face, never heard your voice!

One who magnified the profession of the law has said that, by the exercise of his talents, a lawyer saves or ruins families. So by his skill or ignorance, by his care or negligence, the physician saves or destroys life. But here the stake is not family or fortune, health, limb, or life—it is not time, but eternity: here, Heaven is lost or won, and when one meditates on this, how in the providence of God on these mortal lips may hang the destiny of immortal souls, and what momentous interests are suspended on the closet with its prayers, the study with its preparations, the pulpit with its Sabbath sermons, sometimes we feel inclined to cast off this gown, and if we could see another door than Jonah's, make our escape from such a solemn office. At any rate I can understand the speech and sympathize with the feelings of the martyr in that Grassmarket, who, to the surprise of all, stopped on the ladder, suddenly stopped, not to kneel for life, nor sell his principles, nor live a base apostate; but stopped to say, as he turned him to the weeping multitude, "I ascend this ladder to die with less fear than I have often gone up my pulpit stairs to preach." Happy the land, and happy the church, whose pulpits are filled by such men as he, who wear another gown than this the fabric of the loom, the produce of a worm, the prey of the moth; who ascend the pulpit robed in the mantle and burning with the spirit of their Master, and who look around the assembled congregation through the very eyes of Him of whom it is written, "When he saw the multitude, he had compassion on them."

III. Let us attend to the provision which is to be made for ministers of the gospel—they are "to eat sufficiently," and "have durable clothing." Although they have no claim, and make none, to the affluence of Dives, to be clothed with purple and fine linen, and fare sumptuously every day, the words of our text manifestly imply that ministers should have a competent provision, and be placed in pecuniary circumstances suitable to the position which they hold in society: that thus they may exercise the hospitality enjoined on bishops in the management of their households and families, maintain a decent and respectable appearance, and live free from the dread, the distractions, and the disgrace of debt. This much is in my text, and this, I think, will be admitted by all who honestly look at the words and are able to understand their meaning.

Now, in pleading that a provision such as this should be made for ministers, I plead not so much for their gain as for their people's good. This matter involves more than their comfort—the honour of Christ and the welfare of His church, are identified with the decent and comfortable maintenance of His servants. Let me speak out, and speak frankly on this subject. We have no sinister object to attain, we have nothing to conceal;\* there has been too much and too long concealment. I know what it is to sit in the study, and collect and arrange materials for the pulpit; I know what it is to go and stand by the bed of death, and minister to a mind diseased; and he is ill fitted for such trying and tender offices whose mind is harassed with household cares. The situation of that man is far from enviable who is expected to

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\* See Appendix, Note 1.



maintain certain appearances in society and has not the power of doing so; who is thrown with a large and generous heart into scenes of distress, only to have it wounded by his inability to relieve them; who often feels himself exposed to the suspicion of meanness, when in point of fact he and his partner pass many a bitter hour considering how they shall not disgrace the manse, the ministry, and their Master, by standing debtor in the world's books; and whose steps to the house of sorrow, to bridal and to burial scenes, to his study and his very pulpit, are haunted by a spectre, that spectre—debt. The man who has his back loaded with the burden of debt, or the energies of a once elastic mind pressed down by the fear of it; who is called to be respectable in appearances, to be generous in his charities and hospitable at home,\* and is denied the means of being so, is cruelly used; he is called to make bricks and refused straw. Feeling that if he had carried to any other market, devoted to any other profession, his industry and unblemished character, his long years and weary nights of study, the genius and talents which God has given him, he would have secured for himself both comforts and affluence†—that man may be, as I hope he is, ready, with God's grace, to carry his Master's cross; yet harassed and distressed, the black shadow of debt upon his path, with accounts on his table he does not know how to meet, and with children around him, happy in their ignorance of a father's difficulties, he does not well know how to feed and clothe and get out into the world—believe me, that such a man is not in the fittest state to write a sermon, or meditate a prayer, or go with sympathizing mind to kneel by the bed of death, and weep with them that weep. It is wrong to conceal it; I know that there is a great deal of suffering of this kind the world never hears of. You have not heard of it, because there are men, let me tell you, who bring to a better work than his the courage of the Spartan boy, who rather than expose his shame, suffered the fox that he had stolen and wrapped in his cloak, to devour his vitals.

I say nothing of sacrifices which many of our ministers have made,‡ nor do I ask you to reward them—waiting for the recompense of the just, they look for their reward from a higher hand—I say nothing beyond this, that those who took up their cross, and left houses and lands to follow Christ, are worthy of double honour; and that, whether that be granted or refused, praise be to God, *even in the eyes of the world* they have won honour for the principles they held and the Master they adhered to. Neither for them nor others do I come here to plead, that you should place them in wealthy or affluent circumstances. By no such bribes would I tempt an unworthy man to enter the ministry; but let me warn you that there are dangers in poverty as well as snares in riches, and that it is possible to scare away fit and worthy men from this office by offers of a poor and inadequate maintenance. Make a minister's life one prolonged and painful struggle with straitened circumstances, and you will find that talents, although associated with piety, will set in another direction, away from the pulpit; and that the parents who would otherwise have reared some hopeful youth for the church, will shrink from devoting their Samuel to a life of hopeless hardship; satisfying their consciences with this—that he may serve God in another profession. They are short-sighted indeed, who fancy that poverty provides any protection against unworthy ministers. When you have reduced the stipend down to the wages, or, as some of them in point of fact may be shown to be, below the wages of an expert tradesman,§ what have you gained?—what is your security worth? Do you forget that there is a class beneath the status of a tradesman, beneath even the condition of a common labourer? To these the most miserable provision for the ministry promises advantage. Men have sought the priest's

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\* See Appendix, Note 2.

† See Appendix, Note 4.

‡ See Appendix, Note 3.

§ See Appendix, Note 5.



office even "for a piece of bread," and there will always be men ready to seek it and take it for that. The meaner you make a provision for the ministry, you come the nearer to verify the weighty saying of Matthew Henry, "A scandalous maintenance makes a scandalous ministry."

My wish, in pleading for the Sustentation Fund, is to place my brethren, in the exercise of a commendable frugality, above worldly cares—cares that mar their usefulness, and impair, if not paralyze, their power for good; to save them from sufferings, the bitterness of which is best known to them who have had the cup to drink. In such happy circumstances, in the situation for which Agur prayed, this fund aims at placing every minister, so that the church, when she ordains him to her highest office, may use the words of our Lord when he said of Lazarus, "Loose him, and let him go." Let him go to the homes of poverty with some bounty in his hand—let him go and meet his friend, a brother in the Gospel, an old and tried acquaintance, with welcome and an offer of hospitality—let him go and walk these streets unscared by that frightful apparition, a needy creditor—let him go to the pulpit, and, without a blush upon his honest face, look around on his congregation and preach, "Owe no man any thing"—let him go to his knees and his study with a mind calm and unruffled by pecuniary cares—and, last of all, when his work is done, and, like the Apostle, he has fought the good fight, and kept the faith, let the man of God stretch himself out on his dying bed, without fears that the children he blesses and leaves behind him, shall be cast out as beggars on a cold and ungrateful world.

In pleading for this fund, it is this I plead for. Our church ought to bear this motto upon her banner, "An efficient ministry, and a sufficient maintenance." If this cannot be done, then God's will be done; let his servants work on, and when worn out in their Master's service, commit those they leave and love to Him who hears the young raven's cry. But the thing can be done. Within the last eight years, our church has laid at the feet of her only Head and Lord, nearly three millions of money, and her people are none the poorer; and seeing that the labourer is worthy of his hire, seeing that the ox should walk unmuzzled that treadeth out the corn, seeing that it is ordained of God that they who preach the gospel should live of the gospel, seeing that they who really love the Master, will love the servant for the Master's sake, I entertain the highest confidence that God's people, taking on themselves the heavy end of the tree, will not desert God's servants, but remember the Levite that dwelleth in the land. I may be wrong, but what I believe is chiefly needed to bring this fund up to its proper mark is, that false delicacy be thrown aside, that truth be unveiled, and that the circumstances, and cares, and claims of her ministers be fairly and frankly revealed to the members of the church. Ignorance more than indifference is to blame for the past.

Now, brethren, I do not know your circumstances. As I have no right, I have no wish to know them. We assume not the office of inquisitors, far less of judges in this matter. Our office is exhausted when we have laid down, and by the love, not of us, but Christ, enforced the rule, "Give as the Lord hath given to you." I am aware that owing to their peculiar circumstances some have little or nothing to give, but what, flowing from a warm and Christian heart, is above all money and money's worth, their prayers. I also know that some are giving to the utmost of their power, and let me mention how it refreshed my heart when lately examining our district lists, to meet what I may call the munificent donations of some domestic servants. And yet, although sitting in judgment on no man's means, I am sure of this, that if you will take the matter to God in prayer, and look at it in the light of conscience and eternity, there are many whose contributions will be increased, and some, who, never having had the subject fully before them, will now put their hand to the plough. It is a use of money that you will never

repent of. Like the seed cast away in spring, it is a sacrifice which harvests will reward. "Honour the Lord with thy substance, and thy barns shall be filled with plenty, and thy presses shall burst out with new wine." But I will not tell you that you shall suffer no loss by liberality here. Although putting little faith in feelings of self-interest, yet in lack of better motives, I might have appealed to your love of self. I take higher ground—I would carry you with me to a purer region—I appeal to a nobler principle, and, standing by the cross of Calvary, I appeal to nothing lower, nothing less than your love of Him, who, putting himself in these men's place, has said, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in. Inasmuch as ye did it unto one of the least of these, my brethren, ye have done it unto me."

#### APPENDIX.

NOTE 1.—"We have nothing to conceal," &c.—Those excepted who have private fortunes, ministers are proverbially poor; and unless they are prepared to become a by-word and proverb, it is impossible that they can be otherwise. We have known, indeed, some who extracted from a poor income a handsome inheritance for their children; but the money was purchased at a high price, at the expense of character and office. We remember, when engaged on a church extension tour, that on calling at his manse, we were about to put a half-penny in the hands of one of these ministers, never doubting, as he stood at the gate, in his dress literally "of many colours," and a hat on his head that no man would have stolen from a scare-crow, that he was a beggar. Another minister, of similar habits, and in whom frugality had grown into penuriousness, was actually mistaken for a vagrant by a wandering mendicant, being thus accosted within a stone-throw of his own door, "Whaur are ye to put up the nicht, man?"

Scorning riches bought at such a price, the greater number of ministers have to leave their families unprovided for;—and although it has been our lot in life to see much poverty and suffering, we have known few sadder cases than the sad condition to which the daughters of the manse have been reduced, when their father's head was laid in the church-yard. It is a sad thing indeed, when those who have been delicately and tenderly brought up, and held in honour for an honoured father's sake, are compelled to eat the bitter bread of charity, and pass their lonely days amid obscurity and the cold neglect of a generation that "knew not Joseph."

People may wonder at the poverty of ministers, some of the humbler classes may wonder how they can spend all their stipend, but their wonder would cease if they lived some little while beneath a minister's roof, and saw the expenses to which his office unavoidably exposes him. Let the truth be known, although it should be "told in Gath, and published in the streets of Askelon, and the daughters of the Philistines would rejoice, and the daughters of the uncircumcised triumph." Let this evil be remedied, which we now reveal, that many ministers maintain the appearance they make, by drawing on their own means. It is not their stipend, nor their congregation, which keeps them, but the fortune of a wife, or a lessening patrimony, which should have been left to grow for their children's provision, or the undisclosed kindness of some relative, or private friends, and sometimes with such aids it is with the utmost and most painful difficulties that, to use a common expression, they can "get the two ends to meet." With the utmost frugality and care, all are not happy enough to get this done, or read without a sigh of those past but happy days, when the Psalmist sung so beautifully, "As arrows in the hand of a mighty man, so are children of the youth; happy is he that hath his quiver full of them. They shall not be ashamed, but they shall speak with the enemies in the gate. Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants round about thy table."

Perhaps the hardship of a minister's lot cannot be better or more plainly illustrated, than to put the case, as it was put by one lately at a public meeting:—addressing the people he said, would you think that banker had an adequate salary who could not bring up a son to his own profession? would you think that merchant was making sufficient profits who was not able to educate his son for a merchant? would you think that the shoemaker was earning fair wages, whose wages were so low that he could not afford to make his son a shoemaker? then, when he had carried their full assent to the proposition so plain and manifest,



that that man was inadequately remunerated, who was not put in circumstances to bring up even one son in his own business, he added, and with perfect truth, that the stipends of many of our ministers are so low, that in justice to their official duties, and their other children, they cannot educate a son for the office of the ministry.

This is a state of things not peculiar to any sect or country, but existing and demanding a remedy in all. Even in the Church of England, with its adequate but ill-distributed funds, many of the ministers have to eke out their wretched living by keeping boarders, and conducting educational establishments. Some are exposed to the severest privations, and most humiliating necessities. We remember of having arrived at the door of a friend's house in London, just as a large bundle was handed out from a carriage; and our friend, as he laid it down in the passage, turning to us, said, "You won't guess what that is? That," he added, "contains cast off clothes, which I receive for the families of the poor good ministers of the Church of England. Each year I send out a vast number of old coats and gowns, and I assure you they are most thankfully received." This opens up a sad state of matters—one degrading to the ministers, and disgraceful to the church. It is still worse—worse for the pastors, worse for the people, and worse for the interests of religion, in Ireland and America, where the ministers of the gospel, in order to obtain a decent livelihood, have to betake themselves to farming, and give to *soils* what they would give to *souls*.

People complain of poor preachers, and poor sermons. The remedy is near at hand; it is in their own hands. Place the ministers of the church in better circumstances, and with no less piety, you will attract much more talent to the profession. It is vain to fight with a law of Providence; depend upon it that God is wiser than men, and had good reasons for establishing the law whereby talent flows in the direction of those professions where it meets the readiest and largest reward. Norway presents a remarkable example of this. Laing, who resided for some years in that country, mentions that, by arrangements which we cannot indeed approve or justify, the profession of a clergyman is more lucrative than that either of a lawyer or a physician, and the consequence is, that instead of being found either at the bar, or in the hospital, the highest talent of Norway shines in the pulpit and adorns the church. We have no desire to see our ministers placed in affluent circumstances, far less aiming at lucrative objects; but avoiding the extremes both of poverty and riches, for the sake, not so much of them, as of religion and the cause of Christ, we have a strong desire to see them placed in circumstances of competency and comfort, to see the ministers of our church drawn from all classes of society, from the highest to the lowest, and that the provision made for them and their families should be such as not to scare away any well-inclined and right-minded men from engaging in the duties of the ministry.

NOTE 2.—"Hospitable at home," &c.—Those who have felt it, know best how painful it is to turn away from some old friend, some kind and valued acquaintance, without offering him an invitation to their house; you cannot afford it; you cannot open your door to the man to whom your heart is open; your heart revolts against it, and the feeling that he will suspect you of having grown cold, and changed, and mean, is so revolting to a kindly temper, that often the voice of prudence, whispering in your ear, "Remember the term," "Do not ask him," is not listened to. The wise and wary patriarch of the Independent Church knew well that it was best to keep the young minister out of temptation, when, after a lofty and heavenly exhortation to ministerial faithfulness, he descended from the high region where he had been soaring, to close the ordination address with this remarkable advice, "Now, my young brother, let me advise you to have no stranger's bedroom." That "no stranger's bedroom" tells its own story of privations and straitened circumstances; and many a kind good man would have saved himself some bitter hours, and left his family, perhaps, a little less destitute, if he had taken the advice of the Independent minister, and had "no stranger's bedroom."

NOTE 3.—"He would have secured for himself both comforts and affluence," &c.—A layman of our church, speaking of his minister, said, that if he had carried his talents to the profession of the law, he would have earned thousands for the hundreds he had received. This suggests the question, why should the profession of the ministry in a Christian land be doomed to comparative poverty? Where is there Scripture or reason for that? But, for delicacy, could not I mention some two or three ministers of our Free church who would have shouldered



their way through crowds of lawyers, stood foremost at the bar, and, with the most perfect certainty, have earned their thousands every year? There are three learned professions—law, physic, and divinity.—Now, let a man, by his talents and industry, rise to the top of his profession in law, and he lives in affluence, lodges himself in a magnificent house, and, beginning the world without a penny, leaves behind him an ample fortune, fairly and honourably won by the talents and industry he brought to his profession. The same reward awaits him, who, devoting himself to the healing art, rises to eminence in that profession. We do not grudge it, nor are we jealous that it should be so. In these cases there is no need for the labours of their pen, or the sale of their library, or the exercise of private kindness, to extricate them from their difficulties; or, taking men when the tear is in their eye, and a tide of sorrow fills the heart of the public, to raise funds for maintaining a destitute family. But we may surely be permitted to ask, why those who have reached the highest eminences in the church should not gather even the gleanings of such a vintage? Second and third-rate men in other professions are more amply provided for than those who, by God's blessing, and their own exertions, reach the highest eminence in our churches: "the gleanings of the grapes of Ephraim is better than the vintage of Abiezer." Why should success in every business and profession but one, reward him that achieves it with easy circumstances and a comfortable provision for his family at his death? There are private friends to whom ministers owe much gratitude for much generous kindness: but why should men, whose talents any other profession would have rewarded with abundance, be left in circumstances that force them to exhaust their own private fortunes, be left more or less dependent on private kindness, and, when they look forward to death, be left only to hope that some will stand by the widow and fatherless, for the father's sake? It surely is not creditable to Christianity, and must certainly prove injurious to her interests, that, while in every other business and profession, talents and industry will secure a man every desirable comfort, in her service they may raise him into fame, but will leave him sunk in comparative poverty.

NOTE 4.—"Sacrifices which many of our ministers have made," &c.—We hear of magnificent gifts made by some of our laity,—all honour to them, and God's blessing on them!—but, in justice to my brethren, it ought to be borne in mind, that no sacrifices or offerings to the cause of our Free church have exceeded theirs, few have been equal to them in positive, none in relative value. He is considered a large contributor, who, from his wealth and abundance, gives £100 or £200 a year to the sustentation fund, making that annual sacrifice for the honour of Christ, his people's freedom, and our church's faith. There are, however, ministers of the Free church, who out of their poverty have sacrificed sums of equal amount, and of greater value. Although not reported, they are no less real. Compared with what they enjoyed in the establishment, many have now £100, and not a few £200 less of yearly income,—that is their contribution to the fund,—that is what Free church principles cost them year by year. I refer, of course, to those who, within the walls of the establishment, fought the battle and bore the brunt of the disruption, "The Waterloo men," if I may be permitted the expression—to whom, as I have said in open assembly, as well as in private committee, I think that, although unintentional, yet great injustice has been done. It is exceedingly painful to think of the change which has come over the circumstances of these men and their families; and not less painful to a right-hearted man, that it has been so silently and heroically borne, that they have retired to drink the bitter cup alone. I never see an old soldier, with scars on his brow, and a medal on his breast, walking about in the sunny enjoyment of a comfortable pension, without thinking, as I reflect on the hardships to which some of "the heroes of our fight" have been reduced, that the children of this world are not only wiser, but more just in their generation than the children of light. Leaving out, of course, our ministers in large towns, those brethren have a claim on the church making other arrangements than in time past. Better late than never. It wrings one's heart, and the very tears from our eyes, to think of the daughters of some of these men, the children of the manse, disclosing their secret sorrows to the eyes of strangers, and, as those who had seen better days, receiving a pittance from "The Indigent Gentlewomen's Fund."

NOTE 5.—"Below the wages of an expert tradesman," &c.—"Take," says a writer in the Original Secession Magazine for September 1847,—"Take a minister with an income of £100 a year, (and many of our ministers have only £20 above that sum :) and if you deduct from it all necessary expenses,—all expenses which

he must have,—all expenses which he cannot help having,—which he can only cease to have by ceasing to be a minister, or by sinking down into a position in which no minister can maintain his respectability before the public: if these necessary expenses are deducted, it will appear that a minister in the receipt of £100 has an income much inferior to that of ordinary artisans, and not in any degree superior to that of our worst requited labourers. We invite the most vigilant inspection to the following comparison:—

"Salary of clergyman in the case supposed, . . . . .	£100
"In order to maintain the respectability of his station it is necessary that the minister keep a servant, which the ordinary labourer is not under the necessity of doing. This cannot be done at a less cost <i>per annum</i> than	£20
"By travelling on purely ministerial business, to sacraments, to presbyteries, to synods, to committees,—the expense has often been to many as high as £10, but travelling being now cheaper, say for this*	6
"It is indispensable, in order to the comfortable and respectable discharge of his duties, that a minister be enabled to keep pace with the literature of his day, and that he have access to peruse periodicals and such works of importance as issue from the press. This part of expense is just as necessary to a minister as the sharpening of their tools to the quarryman, the mason, or the joiner. For this purpose we may deduct £5 as for absolute necessities, . . . . .	5
"Besides this, owing to the larger house which he is required to occupy, a minister must consume three times as much fuel, and, from the nature of his occupation, six times as many candles as are necessary to the private labourer; for this additional expense, say . . . . .	6
"For the greater expense caused in a larger establishment by additional tear and wear annually, allow a low sum, . . . . .	3
"By additional expense necessarily caused by clothes <i>above</i> what is necessary in an ordinary labourer, . . . . .	6
"Allow for the expense necessarily caused in educating and clothing of family a very little more respectably than the most common style, in exercising official hospitality to strangers, and official acts of charity to the poor; and also, the sum spent in keeping up the appearance in his household suitable to his station, on all occasions, over the whole year; for these deduct . . . . .	21
	— 67

"Leaving a balance of . . . . . £33

"Thus, after all the expenses which *necessarily* attend on his station; not the expenses which he may have, but the expenses which he cannot help having, after these are deducted it appears that a minister, with £100 a year, is no better than a labourer with £33. But this is only £1, 16s. more than the labourer has who receives 2s. per day; it is £6 per annum below the labourer who receives 2s. 6d. per day; and it is £19 per annum, in comfort, below the joiner who receives £1 per week; and £29, 8s., in comfort, beneath the artisan who receives a weekly remuneration of 24s."

Now the hardship of this stands out all the more glaringly when we reflect on the long and expensive training through which those must go who study for the ministry. With the exception of those who reside in university seats, they must be maintained away from home; session after session, for the long period of eight years, they must come up to college; so that, if the five years of their previous training in languages is taken into account, the education of a minister is not completed in less than thirteen years. No other business or profession requires more than five years' apprenticeship or preparation, but that her ministers may be fully equipped for their important work, the church requires double that length of time; and, after all the expense and severe study and protracted period which are preliminaries to a man receiving license, five or six years in addition may elapse before he gets a charge, if he ever gets one. And after all this it is hard that he gets it only, in too many instances, to begin a struggle with straitened circumstances, which is prolonged to his grave. If people have sense and sympathy and kindness, the above table will speak to them. To see a man with the gifts and accomplishments, and manner and character required in a minister of the gospel provided with no better income for his family than that of a common joiner, reveals a very deplorable and discreditable state of matters.

\* In some cases the travelling expenses of ministers are paid, but these are the exceptions.



[For the Banner of the Covenant.]

## BROTHERLY LOVE.

"A new commandment I give unto you, that ye love one another." It is a duty enjoined on all, who profess to be the disciples of Jesus Christ, to "love one another." Brotherly love should reign in every heart, and manifest itself in our intercourse one with another, surmounting all worldly distinctions, whether of country, colour, rank, or sect. Love should be free from all selfishness, seeking the welfare of all God's people; for all are brethren, redeemed by the same blood, sanctified by the same Spirit, and travelling towards the same rest, reserved in heaven for them that love God, for "them who are the called according to his purpose."

Jesus Christ has given us an example of love; saying, "As I have loved you; that ye also love one another." His love for his disciples was strong, unremitting, and lasting; so should our love be, one for another. He manifested his love, while on earth, by going about continually, doing good, enduring the scoffs and jeers of wicked men, and finally suffering a cruel death, not for himself, but for *us*: so we (though not called to lay down our lives for each other) should manifest our love, by doing good, encouraging and supporting each other in trials, and bearing one another's burdens. We should follow the example of the Saviour; that our "love may be known and read of all men," and they may "take knowledge of us that we have been with Jesus."

All classes of men have some peculiar mark by which they are distinguished: the Jew is distinguished by external rites; the philosopher and warrior by their respective marks, and the Christian by love one to another. This is the Christian's badge, that by which he is distinguished from the men of the world! "By this shall all men know that ye are my disciples, if ye have love one to another." Our love "one to another" should be decisive evidence of our likeness to Jesus Christ, that the world may know that we are his disciples. It was this that so eminently distinguished the first Christians, and made them the wonder and admiration of the heathen. "See," said they, "how these Christians love one another, and are ready to lay down their lives for each other." Alas! how changed is the spirit of the Christian world since then. Scarcely a vestige of that love is now manifest to the world. If Christians of the present day were distinguished only by "brotherly love," I fear it would hardly be known that they were Christians. There is a want of that forgiving spirit, and that genuine, heartfelt love one for another, that should characterize the child of God. How widely different from this love is that spirit of animosity and recrimination so often seen among professing Christians. How often do we see ministers, even of the same denomination, speaking harshly, and writing bitter things against each other. This is not the spirit of the gospel: the spirit of Him, who when "he was reviled, reviled not again; when he suffered he threatened not." How much better to cease from vain strife, love one another, and manifest to the world that there is a reality in the life and power of godliness! Let us then, though we should suffer wrong, take it patiently, "Having a conscience void of offence towards God, and towards men;" that God's name may be glorified, and we obtain the reward promised to those who keep his commandments. Then the church, having returned to her first love, will be blessed of God, and "shall reach forth from the rivers to the ends of the earth." Then shall appear that day when there shall be "glory to God in the highest, and on earth peace and good will towards men."

W. P. S.



## MY GRANDFATHER.

"Blessed are the dead who die in the Lord."—HOLY WRIT.

The following affecting sketch presents with great accuracy the death-bed scenes of a *venerable Elder of the Reformed Presbyterian Church*. We hope the writer, whose descriptive powers are of a superior order, will always use his talents to make truth lovely, and genuine religion desirable:—

The evening shadows were gathering around us, in more senses than one, at the close of a beautiful Sabbath day of long ago.

The sun had set in beauty in the west, tinging the floating clouds in golden and silver hues, and casting bright varied colours over the sky.

Evening was deepening into night, and the shadows fell on our forms and our hearts; for the death-angel was in our midst, and a room above was so very, very still, and one we loved so well was there passing away—going to the Eden-land of God.

Joy was in his heart, and sadness too; joy that very soon he would be released from care and pain, and be in the golden courts of heaven; and sadness that he must part from loved ones here on earth.

Deep grief was in our hearts that holy Sabbath evening.

Tea was over, and we were assembled in the parlour, when one quietly entered and said, "Come up stairs; *he* wishes to speak to us." And we arose—his children and grandchildren—and, ascending the stairs, entered noiselessly the room where he lay.

Dear reader, shall I describe that beautiful, but very sad scene? Yes; well, then, in the arm-chair sat grandmother, very silent and quiet then, for her grief was too deep for outward show. He, the loved one, her husband, "her own dear William," was breathing slowly away. Beside her sat my aunts, and near by my mother: beside the bed stood my uncles, and there by the bed's end stood cousin Lizzie and I.

Sad was every countenance, and anon a tear would escape, and slowly drop down each cheek; for a father in our Israel, a good, a noble old man, had finished his earth-work, and was going to paradise to receive the reward of a just, good, and faithful servant. Long had he suffered—many weeks disease preyed upon his frame—yet he murmured not, but looking ever up, was ever ready to exclaim, "Thy will, oh God, alone be done."

The light burned dimly on the mantel-shelf; the curtains fell in heavy folds from the top of the window, making the room still more gloomy. All was quiet there: even our own breathing was scarcely heard, so anxious was every one to catch the sounds of remaining life coming from him.

Presently he rallied, and asking that he might be raised up a little, pillows were placed to his back, and then he spoke to us, oh! so kindly—referring to the by-gone days of joy or sorrow he had spent on earth—of his long life—of his approaching end—and of the peace, the joy of the hereafter for him, and for all who would tread in the narrow road that leads to heaven. Gems of beautiful thoughts—words of wisdom and instruction—came from the soul that even then was very near the gates of the celestial city. Then, folding his hands and looking up—we all kneeling down—he raised a beautiful prayer to his God and our God—his Father and our Father. And then, oh, how the tears would come and flow down, down like rain, as he called, first, dear grandmother—"his Jane"—to his side, and, clasping his arms around her, imprinted a kiss on her brow, and blessing her, bade her farewell till he should meet her in heaven. Then sons and daughters, and daughters-in-law, one by one, he blessed, like Jacob of old, and bade farewell to each: then mother—then cousin Lizzie—then me—and, as he pressed me to his bosom, he prayed to God to bless his grandson, and said, as he printed a kiss on my brow—"Farewell, Claude: be ever good; be kind to your mother; you are her only support."

And amid my sobs I said, "I will."

Then, when that was all over, he laid back, closed his eyes, and gently fell into a pleasant sleep. That night he did not die.

Another day dawned on our city. Men left their homes to attend to their several

occupations; the noise and turmoil of city life—"the ceaseless monotony of bells, and wheels, and horses' feet, and no rest," fell on the ear, and sleep was thrown off, and life commenced once again. On passed the busy throng, heedless that it would not always be so that they could rise and go forth; forgetful the while that one after another must die, and go hence to the other world: thinking not that the next summons might be for them. No; on they hurried, and if the sombre-looking crape hanging from a bell-pull startled them for a moment to the reality, the feeling was dispelled by the warm sunshine, the clear blue sky, the pressure of business; and on flowed the tide of living beings, heedless, thoughtless!

He spoke not all day, but lay there silently communing with his God, a pleasant smile playing meanwhile around his lips.

Again night came on—again we were there beside him; hour on hour passed until near the "noon of night," and then, quietly, gently passed the spirit of our loved one from earth to heaven, leaving the frail body lying there as in a deep, sweet sleep.

But we may not mourn as those without hope:—

"Weep not for him who dieth,  
For he sleeps and is at rest,  
And the couch whereon he lieth  
Is the green earth's quiet breast."

One—two more days dawned and passed away, and then the friends flocked in, and he—our dear one, my grandfather—was borne hence, and carried to the beautiful cemetery, and there laid down low in the cold, dreary grave—sad and drear, even though beautiful trees waved their branches over it, and bright flowers grew around. Then each of us taking a last look, we turned homewards.

And now, dear readers, I will close, hoping, when the death-angel summons you, you will be ready—having your lamp trimmed and burning, and receive the welcome, "Well done, good and faithful servants;" and then may we all enter into that rest in heaven which remaineth for the people of God. Here on earth

"So live that, when thy summons comes to join  
The innumerable caravan that moves  
To that mysterious realm where each shall take  
His chamber in the silent halls of death,  
Thou go not, like the quarry slave, at night,  
Scourged to his dungeon, but sustained and soothed  
By an unfaltering trust, approach thy grave  
Like one that draws the drapery of his couch  
About him, and lies down to pleasant dreams."

RICHES OF THE OLD TESTAMENT.—There is scarcely a surer evidence of low attainments in religion, than undervaluing the Old Testament. The mature Christian finds it rich in the same gospel as the New, and the New is the key to the Old. "If the Psalms," says Irving, in his brilliant introduction to Horne, "contain not the argument of the simple doctrines, and the detail of the issues of the gospel, to reveal which the Word of God became flesh and dwelt among us, yet now that the key is given, and the door of spiritual life is opened, where do we find such spiritual treasures as in the Book of Psalms, wherein are revealed the depths of the soul's sinfulness, the stoutness of her rebellion against God, the horrors of spiritual desertion, the agonies of contrition, the blessedness of pardon, the joys of restoration, the constancy of faith, and every other variety of Christian experience? And if they contain not the narrative of Messiah's birth, and life, and death; or the labours of his apostolic servants, and the strugglings of his infant church; as these are written in the books of the New Testament, where, in the whole scriptures, can we find such declarations of the work of Christ, in its humiliation and its glory, the spiritual agonies of his death, and glorious issues of his resurrection, the wrestling of his kingdom with the powers of darkness, its triumph over the heathen, and the overthrow of all its enemies?"

## Obituaries.

[For the Banner of the Covenant.]

### PROCEEDINGS OF THE SESSION OF THE SECOND REFORMED PRESBYTERIAN CHURCH, PITTSBURGH.

Pittsburgh, Nov. 1st, 1852.

The Session of the Second Reformed Presbyterian Congregation, Pittsburgh, feel deeply the loss which the church has sustained by the death of the Rev. Samuel B. Wylie, D. D. They are, therefore, constrained to express their sympathies with the widow and family bereaved of their beloved head—with the Session of the First Reformed Presbyterian Congregation, Philadelphia, deprived of the counsels of a Moderator, who has so long presided over their deliberations, and with the brethren of that church, who shall no longer have the services of their venerable and much loved senior pastor.

We would bow to the will of the Church's Divine Head, and say, "Even so, Father, for so it seemed good in thy sight." We would even rejoice in the belief that, though it was desirable *for us* that he should have continued longer with the church militant, yet that he should "depart and be with Christ" in the church triumphant, was "far better" *for him*.

Many considerations connected with his life and death call not only for meek submission to the painful dispensation, but for grateful acknowledgment of the Lord's goodness.

1. He was permitted to attain a "good old age." The grace of God, the riches of which it was his delight to proclaim from the pulpit, and the power of which enabled him to maintain a conversation "becoming the gospel of Christ" through a long and useful life, abundantly sustained him in his passage "through the valley of the shadow of death," and opened up to him a glorious immortality beyond the grave.

2. How few servants of their Divine Master, on the eve of their departure, could look back upon the past and find more evidence of the good hand of God being upon them. He was one of a choice band of fellow-labourers in their Lord's vineyard, including a M'Kinney, a M'Leod, and a Black, more than fifty years ago, at a time when there were few to open their mouths on behalf of the dumb *slave*. With such fearless coadjutors he was honoured to raise high the church's testimony in favour of human liberty, by excluding all slaveholders from the fellowship of the Reformed Presbyterian Church, and lived to see the noble example imitated by several other portions of the church.

3. He has lived to see, during the last half century, a vastly increased interest manifested by all sections of the church in the diffusion of Christianity through the world, and, along with missionary zeal, an extensive revival of practical religion.

4. He has lived to see what prophets and apostles would have greatly desired to see, striking proofs of Messiah's hand working in providence to fulfil their inspired predictions respecting the glory of the latter day in the modern improvements for rapid travelling, the transmission of intelligence, and the spread of knowledge; thus at once showing and preparing the way for the chariot of the gospel to reach the utmost ends of the earth.

5. He has lived to see the church of his youth and of his choice greatly extended—"a little one become a thousand"—a result in no small degree owing to his own labours as a minister and a professor. He has, indeed, witnessed her beauty, for a time, somewhat marred by division; but he was spared to behold her "become two bands," each larger than was the undivided body.

6. He has lived to see his own congregation much enlarged, peaceful and prosperous, under the ministry of his son—a son in whom many of the striking virtues of the father so remarkably survive as to endear him to the hearts of his people.



7. While, from such considerations as these, survivors will feel that they have reason for much gratitude, they will also find much matter for profitable reflection in the study of his character. He united the simplicity of a child with the dignity of a master. Courteous and accessible to the lowest, he yet commanded the respect of all. A scholar of the highest order, he never made a display of his learning. A constant student, and always learning, he was an example to all who would excel in their profession. How great his heart?—how strong his sympathies?—how enlarged his benevolence?—how extreme his hospitality?—are questions which we will not attempt to answer. Their import will be understood, in some measure, by all his acquaintances; but best appreciated by the poor, especially by multitudes of friendless immigrants who were cheered, on their arrival in a strange land, by the outpourings of his kindness, aided by his liberality, and benefited by the wisdom of his counsels.

(Signed,)

JOHN NEVIN, *Moderator.*

WILLIAM STEWART,

ELIAS RADCLIFF,

THOMAS M'ELROY.

} *Elders.*

P. S.—This document had been mislaid; hence its late appearance.

[For the Banner of the Covenant.]

Died, on Sabbath morning, Dec'r 19, 1852, at 9 o'clock, in the 60th year of his age, ROBERT FORBES, of Petersburg, Mahoning county, Ohio.

The subject of this notice was a man of great energy of mind, sound judgment, and strict integrity in all his dealings with men; kind and affectionate to his family, punctual in attendance on the ordinances of grace, and fervent in the cultivation of holiness. Amongst his fellow-men he was called to fill many offices of trust and honour in civil life. Upwards of twenty years he occupied the office of justice of the peace in Petersburg. Three years he represented the citizens of Columbiana county in the Legislature of Ohio; and in the State Convention, which formed the present Constitution of Ohio, he was the delegate from Mahoning county. Descended from reputable and Christian parents, he was baptized, and afterwards, when arrived at mature age, made a public profession of religion, in the Associate Presbyterian church. During the twelve years immediately preceding, and up to the time of his decease, he was an active and influential ruling elder in the Associate congregation of Bethel, Lawrence county, Penna. While warmly attached to and concerned in the interests of the department of Zion to which he belonged, he was not a partisan, but was ever ready to commend in other departments of Zion what is commendable, and assist when pecuniary assistance was needed. For the union of Reformed churches on a scriptural basis, he was exceedingly anxious and energetic, while there was any prospect of a union of those churches. To the Reformed Presbyterian church he exercised the kindest feelings, and of her operations he was not an inattentive observer: especially was he an admirer of her foreign missionary plans and operations, and of this he has left a very decided and practical testimony in his will, found amongst his papers after his decease, and since admitted to probate in the probate court of Mahoning county, at Canfield, Ohio. In that will he bequeaths, at the death of his wife, to the Pittsburgh Presbytery, of the Reformed Presbyterian church, one thousand dollars as a permanent fund for the use of foreign missions, the principal to be loaned on good and safe security, the interest to be paid semi-annually, and applied to missionary purposes, appoints a member of that Presbytery a trustee for this purpose, and makes provision for the appointment of his successor. He died at his farm in Beaver county, Pennsylvania, where he had gone to stay a few weeks with his daughter and son-in-law, Rev. Geo. Scott, who reside there. Though a long time in delicate health, he was confined to his bed but a few days: during those few days, however, as might have been expected by those who knew his manner of life, he had a large share of the consolations of the Spirit—many undoubted foretastes of heaven, and, at the last, calmly and quietly departed in the blessed hope of a glorious immortality, leaving an affectionate wife and only daughter to mourn their loss.

Y.

(For the Banner of the Covenant.)

Died, at Princeton, Ind., on the 26th of March, 1852, DR. HUGH C. M'KELVY, in the thirty-fourth year of his age.

His disease was what is termed laryngitis, or an affection of the throat and upper part of the lungs, from which he had suffered for some three years previous to his end. For the last five months of his life he was confined to his room, and suffered, much of the time, severely, though without a murmur. He had early made a profession of religion in the Reformed Presbyterian church, which he adorned by a life and conversation becoming the Christian. His piety and virtues were of that kind that must be known fully to be appreciated.

He was constitutionally amiable and unsuspecting. As a citizen he was upright and honest; as a friend, confiding and ardent; as a man, a Christian; in the discharge of all the duties of life, conscientious. The last named trait was peculiarly characteristic of him. His was the "path of the just," which is declared to be "as the shining light, that shineth more and more unto the perfect day." Though his sun went out before reaching fully the meridian, his departure was in peace, and his death that of the righteous.

H. A. M.

### Poetry.

[For the Banner of the Covenant.]

#### DEATH OF REV. GEO. M. LAMB.

Our Heavenly Father called him away  
From the field of his labours on earth,  
To join, we trust, in the song of the Lamb,  
Far, far from the reach of death.

Yes, our pastor is gone, and never again  
Shall we his face behold;  
No more shall we hear the clear tones of his voice  
The love of our Jesus unfold.

He will lead our devotions below no more,  
On the Sabbath how lonely we'll feel!  
But God is most holy, he's wise, and he's good,  
We would be resigned to his will.

He departed, as if in a quiet sleep,  
Without any suffering or pain;  
His removal to us is a very great loss,  
To him it is doubtless great gain.

Though silent in death, he yet speaketh to us  
By his life and example while here,  
Saying, Serve ye the Lord, have faith in his word,  
And then you'll have nothing to fear.

Oh, God, grant us grace to serve Thee aright,  
That, with our dear pastor above,  
We may join the chorus around thy throne,  
And sing of thy mercy and love.

*Rock Prairie, Dec. 27th, 1852.*

N. H.

(From the Germantown Telegraph.)

#### BEREAVEMENT.

DIED—REV. SAMUEL BROWN WYLIE, D. D., OCT. 13TH, 1852.

<p>Gone from among us, Sire and Priest and Friend! The well-beloved and honoured hath cast down The earthly vesture for the heavenly crown, Rejoicing, since stern Death to <i>him</i> could lend No terrors. Now that world, to which ascend All ransomed spirits from this earth's unrest, Hath a new dweller, angel-winged and blest; And we, in this, another grave to tend.</p>	<p>Father Supreme! if the dear sense of wo, And pain, and loss, within our hearts find room; If our resigning voice be faint and low, And we in sackcloth sit, and tears and gloom; Comfort and peace, oh, Father! let us know, Through Him who wept beside a mortal's tomb.</p>
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Nov. 1852.

MARIE J. CLARE.

(From Scott's Weekly Paper.)

## THE CROWNS.

A PARAPHRASE OF A LATIN POEM BY A MINISTER OF THE WEST.

Behold two crowns, the one a crown of gold,  
The other crown of thorns—  
This one with jagging prickles rough, while this  
Full many a gem adorns.

Thou see'st, O Man! the thorns, those piercing  
thorns  
Do Heaven recall to mind;  
Proofs are they of high Heaven's boundless love,  
Of Christ's love for mankind.

If thou be wise, and while a chance is given,  
The thorns choose for thy head;  
The crown now bearing thorns, in after time,  
Will rays of glory shed.

Beware of that which shines with dazzling light,  
Of gold, deceitful gold;  
Now sending forth its rays, in after time,  
Death's sting it will unfold.

Come then, whoe'er thou art, or young or old,  
Desiring to pursue  
The thorny path aright—these words regard,  
And thou wilt find them true.

A crown of thorns lurks in the golden crown,  
Amid the thorns is gold—  
Choose not that good which ends in ills, but  
choose  
Those ills which good enfold.

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### For the Young.

**THE BOY THAT WOULDN'T GET MAD.**—I once heard an interesting story about two little brothers. One of them was ten years old, and the other eight. The oldest boy had, within a few months past, indulged the hope that God had given him a new heart. He thought he was a Christian, that he loved the Lord Jesus Christ. But his little brother did not believe that his heart had been changed. He thought his brother was no more a Christian than he had always been. He said he could not see any difference. Yet he meant to try him and see; for as his brother now appeared more sober than usual and was more willing to go to meeting than before, he did not feel certain that he was not a Christian.

Now, how do you think this little boy, eight years old, undertook to find out whether his brother was really a Christian? Why, every time he could get a chance, he would tread on his brother's toes, kick his heels, or pinch his arms, to see if he wouldn't get mad, as he used to do. But his brother bore it all with meekness and good nature, without an angry word or look. This was very different from what he used to do. He had before always been ready to take revenge on the spot for such an abuse. The youngest brother was sure that he could not do so: for he knew he would get mad, if any body should treat him so unkindly. He soon became convinced that his brother was a Christian and that he was not. He became very anxious about the salvation of his soul, and in a short time he too indulged the hope that God had pardoned his sins and given him a new heart.—*Selected.*

**THE GOOD LITTLE GIRL.**—A very little girl who often read the Bible, gave proof that she understood her obligations to obey its precepts. One day she came to her mother, much pleased to show some fruit which had been given her. The mother said the friend was very kind, and had given her a great many. "Yes," said the child, "very, indeed; and she gave me more than that, but I have given some away." The mother inquired to whom she had given them, when she answered, "I gave them to a girl who pushes me off the path, and makes faces at me." On being asked why she gave them to her, she replied, "Because I thought it would make her know that I wish to be kind to her, and she will not perhaps be rude and unkind to me again." How admirably did she then obey the command to overcome evil with good. A tear stood in the eye of little Charles, and he promised his mother to try and do so too. Will my little readers, under similar circumstances, "go and do likewise?"—*S. D. B. Reg.*

**OBEDIENCE TO PARENTS.**—It has sometimes been said that disobedience to parents is the beginning of all crime. If this is true—and to a great extent it undoubtedly is—how important that the habit of disobedience should never be formed! Beware, young reader, how you disobey the slightest command of your parents; for it will lead you to disobey others, and then to disobey the laws of God.—Is it too much to require that you should obey your parents? Surely it is not; "for this is right." Is obedience hard? Then it is because it is not cheer-



fully rendered. It was not hard for Martin Luther to obey; for he could say, "I had rather obey than work miracles." You can do nothing that will please and honour your parents more than cheerful, but implicit obedience.—But obedience must be prompt and cheerful, or it ceases to be a virtue. He who always obeys with a sour countenance and angry words, is brother to the openly disobedient.

The case of Louis, Duke of Burgundy, presents a striking pattern of filial obedience.—When a child, no threat or punishment was ever necessary to make him obey; for a word or even a look was sufficient. He was always much grieved when his mother seemed displeased with him, or spoke to him less kindly than usual. On such occasions, he would often weep, and say to her, "Dear mother, pray be not angry with me; I will do what you please." Happy the parent who has such a child as Louis, Duke of Burgundy.

### Missionary Intelligence.

EXTRACT OF A LETTER FROM REV. J. S. WOODSIDE.

Landour, Nov. 2d, 1852.

MY DEAR MR. WYLIE:—I have for some time been silent, not because I had nothing to write, nor time to write it in. I have not written because I dislike to communicate disheartening intelligence. I could not before this time have written good news, and I therefore allowed my pen to rest. I have now the extreme pleasure of being able to state that the uncertainty under which I have for some time laboured with regard to my health, is beginning to vanish, and I now entertain well-grounded hopes of speedy restoration to wonted health. So long as the rainy season continued, I could not hope for improvement; but, since the middle of September, I have been daily gaining. I now enjoy such excellent health, that, were my own *feelings* to be my guide, I should at once return to Saharanpur and resume my labours; but experience of the past, as well as the opinion of my medical advisers, is against such a course. I am, therefore, to remain at Landour during the winter. The climate of this place is now delightful, and I think I could not be placed in a better. It reminds me of the same season in Philadelphia. Although the atmosphere is delightfully cool and bracing, the rays of the sun, being almost tropical, are to be avoided. It is still an Indian sun that shines over us, though our position be on the peaks of the Himalayas. On the 15th of this month, I intend to leave here to join the brethren of our mission at the annual meeting at Amballa; but hope to be back on the 27th. At this meeting, it is likely to be decided what I shall do in the spring. I shall write by the mail of December in reference to their decision.

By the last mail we had a letter from the Rev. Mr. Newton. He mentions having been in Philadelphia, and having preached for you. I am glad you have seen him. He will be able to give you much accurate information about the state of missions in this land. Mr. Newton is a brother much esteemed by the whole missionary corps; and I have no doubt you will receive him among you as a brother beloved in Christ, and deserving the honour of the churches "*for his work's sake.*"

I wish you were in a condition to send out another missionary in company with Mr. Newton next year. It is likely that a number of fresh brethren will come with him. Why should we not have one from our branch of the church? Is there no young man who is willing to come? Or is it the Church that is unwilling to send? I do not say *unable*, for I do not believe that the Church is deficient in ability, were her abilities put to the test.

Let no one be discouraged by adverse providences; let no one suppose that the cause of Christ is not advancing in this land. Doubt on this subject shows two things. First, a spirit of unbelief in the faithfulness of God to his promises; and, secondly, a want of knowledge of facts. The state of Christianity in this land is full of encouragement. If I could give you the testimony of men who have resided in this land for twenty-five years, as I have

heard it from their own lips—men who are no missionaries—men who have been engrossed in all the secular affairs of the empire, but who have been watching the effects the gospel is producing upon all classes in this land, but particularly upon the heathen community, it would gladden your heart—it would strengthen the faith of the desponding, and encourage to more increased zeal and activity those who are engaged in this blessed work. What may not another quarter of a century do, if men and means be only forthcoming? This brings to my mind a thought which has often occurred to me, and which, doubtless, has occupied the minds of many at home. I refer to the question of a *foreign* agency in the missionary field. I know a question has been sometimes raised about the expediency of sending foreigners to preach the gospel to a strange people in a strange language, and the alternative proposed of transporting young men from heathen to Christian lands to be educated as missionaries to their own people. Bear with me a remark or two on this subject. I think that the present plan is *infinitely preferable* to the one now glanced at, for the following reasons: 1. It is the apostolic plan. The apostles did not constitute themselves into a sacred college at Jerusalem to educate missionaries for foreign lands; but they went out and educated them in their own native countries. 2. It is the most *economical plan*. The education of missionaries costs the church *nothing at all*. They are generally men whose education has been paid for by their friends or by their own industry, and they give themselves to the church prepared for their work. Here we may be met with the reply, that, during the first three or four years of their missionary life, they are comparatively inefficient, from their necessary deficiency in the language. Now, with regard to this plausible objection, I would remark, that, so far as India is concerned, I believe a *foreign* missionary can be of more real use to the cause of Christ the first day of his arrival at *his* station than a native could, and every subsequent day he gains a decided advantage.

With regard to myself, I know that the very day I reached Saharanpur, in April, 1849, I commenced missionary labour in the English school; and the same may be done by every other missionary; and I know well that the influence exerted by a European or an American in this land can never be equalled by that of any native in the same circumstances. I refer here simply to the influence exerted upon the *native community*—leaving out of sight the overwhelming advantage he possesses in his knowledge of church polity, and the operation of Christian principles in Christian lands. Granting, then, that a native and foreign missionary are equal in point of good influences at the moment of their entering the field—which I, by no means, admit—you have the expense of the previous education of the native, which, in the case of India, would be very great, whereas the foreign missionary comes to the Church ready for labour without any previous expenditure whatever.

3. The present plan works *well*. Look at the result of fifty years' labour of foreign agency in India alone. In no age since that of the apostles, has so much been effected for Christianity in any nation in the same period of time. The Scriptures, and many religious books, have been translated into multitudes of languages. Thousands and tens of thousands have been converted to Christianity and Christian churches planted in every province of this great empire. Had it been left to native agency, however well educated, similar events would not likely have appeared for centuries to come. But some are disposed to think that foreigners can never become sufficiently conversant with the native language to be efficient preachers in it. I know that it is difficult to attain a proficiency in a foreign language, such as would be desirable; but, in the case of India and most other heathen lands, we find it is the foreign missionaries who do most to improve, beautify, and regulate the language of the people among whom they dwell. There never was a grammar of the Urdu language till Europeans made it; and, since it has been taken



up by the missionaries, it has every year grown in all the characteristics of a polished tongue. Most missionaries speak the native languages *well*—some even beautifully; and almost every missionary is able to speak them in such a way as to deliver his thoughts distinctly, and to make himself thoroughly understood by the people.

Considering, then, the comparative efficiency of foreign and native agency in the missionary work in India, we have overwhelming evidence in favour of the former; and this leads to a 4th remark: The time has not yet arrived for the working of a *native* agency in this land. Now is the time for foreign churches to concentrate their efforts on India. God has been pleased to place the government in the hands of a foreign power. The people look to foreigners as superior to themselves in every thing—religion as well as other things. Very seldom does a native call in question the superiority of the Christian religion. The difficulty in his mind is to apply it to himself. He looks upon it as the peculiar religion of another people, upon whom he looks as his superiors, and thinks that he can never appropriate it to himself. Just as naturally as the needle turns to the magnet, does a native of Hindostan turn to a European for information, direction, and guidance in every mechanical and professional pursuit; and it only remains for the Church's agents to demonstrate the superiority of Christianity, to turn the native mind towards it with the same confidence as we see them now turn to European medical science and European arts. Send us, then, more foreign agents. Depend upon it the Church has been guided by her Omniscient Head into the most proper channel of missionary exertion. Supplement your present force, increase their numbers, and uphold their hands in their arduous work by your prayers, and success will crown the Church's efforts.

5. A foreign agency in India is the best possible means of preparing a native agency. The raising up of an indigenous ministry is one of the chief objects contemplated by every missionary in this land. This is a most important work, and we trust it is being demonstrated in India that a native ministry can be trained in a few generations, under foreign superintendence, equal, if not superior, to that which in Europe and America has been the work of centuries. So much, then, on this subject, which has been frequently brought to my notice, both before I came to India and since my arrival here.

I must conclude this epistle now, prolonged much beyond my original intention, by another appeal to the Church for an *additional man*. Let the Church's liberality abound both in men and means, and prove the Lord therewith, "and see whether he will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

Trusting that this may find you all abounding in the work of the Lord, I remain faithfully yours,

JOHN S. WOODSIDE.

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EXTRACT OF A LETTER FROM REV. J. S. WOODSIDE.

Landour, December 4th, 1852.

My very dear brother Stuart,—You have long since, no doubt, received my July letters, &c., and will have heard of my removal to Landour at that time. Those letters contained tidings that deeply grieved me to be obliged to send, but there was no alternative. In one to Mr. Wylie I wrote at large my views as to the future. I have now just returned from the annual meeting of our mission at Ambálla, where it has been decided that I must remain at Landour till November next. It was deemed inexpedient for me to return to the plains next hot weather as it might undo all the good which my residence here during the winter will effect. Thus far, then, my course for the present is clear. This decision was come to unanimously by the brethren in opposition to my own views. I was anxious, if possible, to leave Landour



in April next, but seeing that my wishes have been overruled, I look upon it as a providential direction, and trust by next November I shall be free from every remnant of disease. I am happy to say that my health has very much improved. I have been enabled to lay aside medicines entirely, and I hope the bracing climate of the next four months at Landour will do the rest. It is now become quite cold here, the thermometer at sunset standing at 44°. We have hard frost every night. This climate at present reminds me of Pennsylvania during the latter part of November, only that we have a more powerful sun.

The accounts we receive of Mr. Patterson's operations greatly encourage us. We see in them more hope for India. I do trust next summer will witness another young missionary on his way to join us. The Rev. Mr. Newton will likely be returning with a re-enforcement from the General Assembly, and it will be an excellent opportunity for one of our young men to come. Is there no one likely to offer by that time? If another man be forthcoming, it will greatly aid us in future arrangements. I suppose you will by this mail receive our annual report, together with other communications from Bro. Campbell. He is at present entirely alone at Saharanpur. Bro. Caldwell is out in the district itinerating, and will be out for a month to come. I passed through Saharanpur a few days ago, and every thing there seems in a prosperous state. I will have a fine opportunity for study during the ensuing months, which I hope I will be enabled to improve. I conduct two services weekly in English. One at my own house on Sabbath, and a prayer meeting at the house of a member of the Baptist church on Wednesday. A number of Baptists and Episcopalians attend. There are very few Presbyterians here, and what we have are more Episcopalians than Presbyterians. The population of Landour and Missouri is now very small, the great mass of the people having gone to the plains. I have nothing in the way of local news to communicate. I hope we will ere long see Bro. Campbell's little book out, and with it I expect to get an engraving of the mission premises at Saharanpur, if you have had any executed. I am sure it will make a beautiful engraving.

With much affection, I remain faithfully yours,

J. S. WOODSIDE.

#### EXTRACT OF A LETTER FROM BRO. J. R. CAMPBELL.

Saharanpur, December 7, 1852.

Dear Brother Wylie,—Since last I wrote to you, indeed the day after my letter was despatched, our dear native brother Samuel B. Wylie died very suddenly and very sweetly. He departed about the moment I pronounced the benediction at the close of the English service at 5 P. M., on the 7th November. His hopes were steadfast to the end, and his desires ardent to be with Christ above. We doubt not that he is now inheriting the promises on which his faith so firmly rested. His loss will be greatly felt here, as he was an able and consistent and zealous labourer. But what is loss to us is gain to him, and we would not have the case altered, which *infinite Wisdom* has ordered and decided. Let us pray that more able labourers may be raised up. Mrs. Campbell and family are now here, and all in good health. With very warm Christian regard, as ever, yours in gospel bonds,

J. R. CAMPBELL.

#### RECENT INTELLIGENCE.

INDIA.—Letters have been received from Lodiana, December 7; Ambala, December 7; Saharanpur, December 6; Futtehghur, December 7; Agra, December 7; Allahabad, to December 7. The annual meeting of the Lodiana mission

was held at Ambala, and was a season of refreshing communion between brethren whose stations are widely separated. At this meeting it was agreed to transfer Mr. Morrison to Labor, and Mr. Orbison to Ambala. Mr. Campbell of Saharanpur writes that, "On the 7th of last month our excellent catechist, Samuel B. Wylie, was called to his rest. His disease was consumption. He was calm and cheerful under his sufferings, and died in hope of a better world." The examination of the Mission College at Allahabad was held on the 2d of December, and was favoured with the presence of the Lieutenant-Governor and other distinguished Europeans, both ladies and gentlemen, and also of two of the ex-Ameers of Sind and numerous native gentlemen. The occasion appears to have been one of great interest, and the proficiency of the scholars was highly commended. The Lieutenant-Governor made an address, the substance of which he afterwards kindly furnished to Mr. Owen; it will be read with warm interest, in connexion with the report of the examination in another column. Mr. Munnis was making a journey on the river, partly for health, and partly for missionary work, assisted by one of the native catechists. Mr. Pay was also absent for a few weeks, accompanied by Mirza, preaching at the stopping places on the road—his journey extending to Agra.

AHMEDNUGGUR.—Mr. and Mrs. Ballantine arrived safely at Bombay, November 19, one hundred and thirty-two days from Boston. Mr. Ballantine was encouraged and animated by the intelligence which he received from the different missions of the Board in Western India.

SIAM.—Our advices are dated at Bangkok, on the 29th of October. We regret to learn that Mr. Bush's health is no better. The missionary work was going on as usual.

### Miscellaneous.

[For the Banner of the Covenant.]

#### THE THEOLOGICAL SEMINARY.

There is no subject which seems to occupy the attention of our ministers and people so much, at the present time, as that which relates to the establishment of our Theological Seminary. The instructions given to the committee on the Theological Seminaries, at the last meeting of Synod, "to prepare and present at next meeting a plan for uniting the Seminaries in one," plainly indicate that our Seminaries, as at present constituted, are not giving general satisfaction to our church. Otherwise, I should suppose, no alteration would be deemed necessary. It seems to be, therefore, the general desire that we should have one Seminary, so established, as that it shall receive universal support from our congregations. It is thought by some that in order to secure such support, we must choose an entirely new location, and invite either Dr. Bates, or one of the far-famed Symingtons, of Scotland, to become Professor. But, however much I would be gratified to see either one or all of these illustrious, talented, and pious ministers, taking charge of the theological training of our young men, I do not think that at present this course would be expedient, nor am I reduced to such a state of despair in regard to the combination of the "extreme feelings" of our church that I think it at all necessary. Nevertheless, I am prepared for any thing that will produce Christian harmony and brotherly kindness. It appears to me that an impartial and judicious selection of a convenient location will accomplish every purpose.

On this subject there appears an article in the January number of the *Banner*, with the spirit and tone of which I am well pleased. Let "*Didaskalos*" be a teacher or not, he evidently means all he says. I am willing to abide by the facts he has stated; but, by every principle of



logic, I am bound to draw very different conclusions from his premises; and I have no doubt but that upon a re-consideration of the whole subject, being "open to conviction," he will come to different conclusions himself. Let us see, then, if we can convince him.

The first thing of importance to be considered by the committee, according to Didaskalos, is the location of the Seminary. This, he affirms, "general impression" has already decided should be central. Now, being a Western man, he must be looked upon as having received correct information in regard to Western impressions. But he is speaking of the whole church; and if the general impression—both East and West—has decided that the location should be central, it will be very impolitic indeed, nay, extremely dangerous, and prove highly destructive to the true interests of the Seminary to attempt, for a moment, to contravene the sovereign will of the people as to where it shall be located. And so far as I am acquainted, in my own region, with the will of the people in this matter, I can bear testimony to the correctness of the statement which Didaskalos makes as to the general impression in regard to "position." If, then, we expect people to sustain our institutions, we must consult their wishes.

If facilities for transportation are taken into account, our students can reach one point as readily as another. All the localities of our church are, in this respect, alike easy of access; but, at the same time, general impression has *decided* that the position should be central. Why go against the general desire?

The committee should be guided also by a due consideration of the state of our students' finances. The history of nations in all ages, as well as individual experience, has clearly demonstrated that no person, under any circumstances, can live as parsimoniously in a city as in a country town. And we cannot see what Didaskalos means when he says, "that a proportionably greater measure of pecuniary aid may be looked for" from cities. Are our students to have an interest in all the profits of the commercial houses in connexion with our church in the city in which they study? Has he devised any plan by which to secure to them the enjoyment of such "material aid?" This appears to me to be involved in obscurity. I should like to have it explained; for if our students are to be benefited in a pecuniary point of view by studying in New York, then, I say at once, let New York be the location. But how *they* are to have a greater measure of pecuniary aid doled out to them there than in any other place is certainly a secret which nobody knows of but the writer himself; and being a teacher, it is to be hoped he will soon give us some light on the subject.

But, another argument in favour of the city is, that students from the rural districts require to be japanned with city "*polish*," and an insinuation is thrown out that our church is becoming more refined than she has hitherto been. The advantage of city training has been all along enjoyed by our young men; and if they have not come forth (a thing which I do not believe) into the church fully fraught with the *suaviter in modo*, it is unquestionably an irrefragable argument that they should be brought out of the city. The writer should reconcile himself here.

Besides, I do not think that any of our present professors make the slightest pretensions to teach polite literature, or to teach our rustic students the way to conduct themselves at a city table; and even if they did,



I will by no means allow the impression to go abroad that politeness, grace, and dignity, are only to be found embodied in our city ministers, and characterize their manners exclusively.

Moreover, our young men have also enjoyed all the "advantages for mental improvement" which are to be found in large cities; and if these have not been advantageous, if they have not improved under them, this is another argument why our Seminary should be transferred from the city. I cannot see how we can argue for the very thing which, we acknowledge, has proved a failure. In addition to all this, "Great cities are great sores." There vice and crime, in their most hideous forms, stalk abroad with unblushing face. These exercise a very deleterious influence over the minds and morals of young men. I have no hesitation in saying that the demoralizing effects of a city life will far more than counterbalance any advantage that may be derived from public lectures and libraries. We should not be dependent, however, on the public: our church should *build a Seminary, and furnish a library*; which, I have no doubt, she will do, if a proper and convenient location be selected.

I am sure that neither Didaskalos nor myself desires to cast the slightest imputation upon our Professors; but, whatever failure may have arisen in the Seminaries now in existence from improper or hasty location, some of the blame will necessarily be attached to those managing the present institutions; and in order to start our contemplated Seminary into existence under favourable circumstances, let Synod select a faculty of men known in the church for their qualifications suited to the place they may be called to occupy.

I have stated before, that the present movement, in attempting to coalesce the two Seminaries into one, is sufficient proof that, as at present managed, they are not giving satisfaction. I will not now enter upon a historical account of these institutions to prove this fact. The contemplated change is quite sufficient for that purpose. We must, therefore, have a new location and new men. And I would suggest that Newcastle, Lawrence county, Pa., should be the location. It is in the very centre of our church—a place of considerable importance—affords every advantage to be derived from associations with refined, educated, industrious, enterprising, and *religious* people. It can be reached with great facility from every point of our church. In fact, there is not a single advantage mentioned by Didaskalos but what can be attained by such a location. Besides, the Pittsburgh is the largest Presbytery in Synod, and has always furnished more *native* students than any other Presbytery in the church. It is to be hoped that these considerations will have their due influence with the committee, and that they will bring into Synod such a report as will be unanimously adopted, and secure the entire support of the church.

I would also take the liberty of suggesting that the Rev. THOMAS C. GUTHRIE, D.D., should be appointed senior Professor. Whether he would accept of the appointment or not I do not know, but it is due to that venerable father that it should be tendered him. There is no living man in the church that has done more, in the same time, for its extension, than Dr. Guthrie. It is perfectly astonishing to see how many congregations he has organized in the neighbourhood of Bakerstown, all of which are flourishing and prosperous. He is well known to the church as being possessed of literary and theological qualifications of the highest order. He is a man of liberal spirit, lofty intellect, and ardent piety.

Enjoying the advantage of his wise counsel and sagacious management, any institution will thrive and prosper.

Those who love the peace and prosperity of our beloved Zion will endeavour, by every means in their power, to carry the above suggestions into effect. For the past few years our church has been paralyzed in her efforts, through internal discord. We could compare her to nothing else than a moral *Ætna*, whose volcanic eruptions have caused sterility and barrenness in all her borders. It is high time that effervescence of this kind should subside, and that we should call into requisition the mighty energies which we *do* possess to extend the knowledge of our common Lord. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Let us cast salt into the waters; and however unlikely to produce an agreeable draught, it will heal them, and "there shall not be from thence any more dearth or barren land." Let us spend more time in our synodical meetings in deliberating for the welfare of those who are perishing for lack of knowledge, and know not whether there be any Holy Ghost. In the midst of strife and discord our missions have been comparatively forgotten. Let our zeal in this matter be enlivened, let our benevolence be quickened, and our desires for doing good strengthened. What we have suggested above will be a healing measure. If we adopt it, there are great things in store for us. Our church shall come forth out of such an arrangement "fair as the moon, clear as the sun, and terrible as an army with banners."

DISCIPULUS.

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[For the Banner of the Covenant.]

#### LOOK AT THE TWIGS.

The day was dark and gloomy; thick and fast the broad snow flakes galloped on to seize the earth: as the north-east blast rode up howling out his orders, the battalions of the snow drift sprang up and rushed to the combat—and Winter gained the day. The discomfited Sun hid himself behind a pile of snow clouds, his genial warmth fell dead before the piercing blast, and his rays could only be seen as they shone from the polished armour of the victors. The few spectators of the conflict seemed utterly disconsolate. The rabbit hopped away sadly over the field of strife: the little birds huddled together in the old apple tree, and chirped a mournful conversation on the dreary aspect of the orchard: the oxen at the fence chewed the cud of melancholy reflection on the change which had befallen the verdant prairie, and wondered what would become of the world if it should snow on for ever. Perhaps some similar reflection passed through the mind of James as, after a long silence, he said—"A very wintry day, Uncle Alick." At that moment the person addressed struck his head against a branch of an old apple tree which overhung his path, and looking up to the tree, after a moment replied—"Yes; but if you would look up, you would see that Spring is coming." "I am sure I see few signs of it," said James: "Does the snow up to your knees, or the weather that freezes you through, or the icicles on the branches, or the drift that blinded you so that you did not see the old apple tree till you struck your head against it, look like Spring?" "Look here," said Uncle Alick, pulling down a branch and shaking the snow from it, "look here; don't you see the bark bright with the rising sap and the fruit buds swelling—spring is coming. It will not be winter always. If you want to see signs of spring, always look at the young twigs;" and the



cheerful old man allowed the branch to swing up again, picked up his hat, shook the snow out of it, and manfully waded on through the drift and the storm, cheered by the hopeful words he had spoken to his young companion.

It may be winter in the church as well as in the world. The deep snow of orthodox unbelief may mantle smoothly over her bosom, save when ruffled by the piercing blasts of angry controversy. A darkness of doubt may obscure the atmosphere, the frost of selfishness may harden the surface of the ground, and many other signs of winter may be most prominent just now. But beneath this snowy mantle the powerful influences of the Spirit may be felt before they are seen, and the love of Christ may be rising in some young hearts and shining in the tone of their lives, and many little buds of promise may be swelling in his vineyard with hopes of future fruit. Perhaps if we would shake the snow off them and look at the twigs, we would see that spring is coming.

When I saw in Eden congregation more than thirty little girls eagerly promise to meet weekly to work for the support of our Mission Schools, and afterwards saw their cheerful faces assume the look of earnest interest as a letter from George H. Stuart, Saharanpur, was read, and marked the industry with which they plied their little fingers to earn money for Christ's cause, I said to myself surely here the fruit buds are swelling.

At Unity and Grand Cote a similar work is going on. Several of the young Nimrods of the prairies have promised *half the proceeds* of their snares and rifles to the support of the Foreign Mission. Here, too, the sap is rising.

At the Quarterly Meeting of the Youths of Massies Creek Congregation, several psalms and chapters were accurately recited by the classes, multiplied questionings on the Scripture history and doctrines were satisfactorily answered, and an accurate acquaintance with the Catechisms and Testimony of the Church displayed by the different classes. After the examination the classes came together for their regular missionary meeting. Since the establishment of the Mission School they have sustained one of the orphans. Though discouraged by the bad conduct of one of their beneficiaries, they are not weary in well doing, but are now engaged in supporting another, Hugh M'Millan. Every member of the society gave a pledge to continue in prayer for that young man, as they fear that neglect of this duty was the cause of their former disappointment. They joined alms and prayer together, taking up their collection in each class, and *every youth present* contributed for the purpose. Their contributions have been more than enough for the purpose originally contemplated, but their views of duty are enlarging, and they directed their secretary to write Mr. Campbell that they are prepared to support a girl also at the Orphan School. A letter from Mr. Campbell and one from H. M'Millan were then read, from both which it would appear that God is giving them answers to their prayers in the good conduct, intelligence, and hopeful piety of their protégé. After devotional exercises, and addresses from the pastor and other friends, they were dismissed, rejoicing that they are privileged to do something for Christ. As I looked on their intelligent countenances, listened to their prompt replies, witnessed their cheerful and generous contributions, and marked the deep interest which they evinced in the work of Missions, I thought, here are swelling buds whose fruit will yet bless the church and the world.

In Philadelphia, too, the children of one Sabbath School have swelled



their contributions from \$300 to \$430, a greater sum than some Presbyteries have raised.

Let us shake the snow off these young branches, and look at the swelling fruit buds, and we shall see that spring is coming, and it will not be winter always. If you want to see signs of spring, *always look at the young twigs.*

P.

[For the Banner of the Covenant.]

#### FIRST REFORMED PRESBYTERIAN CHURCH, PITTSBURGH.

When the Rev. John Douglas was ordained and installed Pastor of the First Reformed Presbyterian Church, Pittsburgh, May 7, 1850, there were *one hundred and forty-six* communicants on the communion roll of the congregation. The following statistical table will exhibit the increase and prosperity of that congregation, from the date given above to the present time:—

Communicants on the roll at date of ordination,	.	.	.	146
Received since, on certificate,	.	.	.	180
“ “ profession,	.	.	.	69
			—	249
Died,	.	.	.	13
Dismissed to other localities,	.	.	.	22
			—	35
Remaining at present on the roll,	.	.	.	360

At the late communion, which was held on the first Sabbath of February, there was an accession of thirty-four members, twenty-two of whom were received on certificate.

At the commencement of the present year, 1853, the Board of Trustees made a present to their Pastor of *one hundred dollars in gold*. In addition to this, a number of very valuable presents have been received from “Members” and others; among which was a handsome copy of *Gill’s Commentary* on the Old and New Testament Scriptures, London edition, in nine volumes. “Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces!”

We have great pleasure in adding that, since the settlement of Mr. Douglas, this congregation has paid over to the Foreign Missionary Fund of our Church the sum of *three hundred dollars*, and we understand a further remittance may soon be expected for the same object.

### Theological Discussions.

#### BIBLE CLASS QUESTIONS.

[Continued from page 48.]

#### *The direct line from the Captivity to Christ.*

Can you now trace the descent, in the direct line, from the Captivity to Jesus Christ, by the same chap., and tell who was Jeconiah’s son? v. 12. Salathiel’s son? Zerobabel’s son? Abiud’s son? Eliakim’s son? v. 12. Azor’s son? Sadoc’s son? Achim’s son? v. 14. Eliud’s son? Eleazar’s son? Matthan’s son? v. 15. Jacob’s son? Joseph’s *reputed*

son? namely, "Jesus, who is called Christ." How many generations have you here named? When you add these fourteen to those of the two preceding periods, how many generations do you find from Abraham to Christ? And do not these forty-two generations extend over half the time from Adam to Christ?

*Once more, as an Exercise in repetition.*

Will you trace backwards this last class of generations, and tell who was the *reputed* father of Jesus Christ according to the flesh? And who was Joseph's father? Jacob's father? Matthan's father? Eleazar's father? Eliud's father? Achim's father? Sadoc's father? Azor's father? Eliakim's father? Abiud's father? Zerobabel's father? Salathiel's father? viz., *Jeconiah*.

N.B. The Teacher or Catechist should take care to put but one of these questions at once. Every question, in tracing the descent, is based on the answer to the preceding question, in both the direct and backward exercise.

*The Period Characters in the descent.*

Can you name now the periods which we have considered, extending from Adam to Christ? How many? Was from Adam to Noah the *first*? Was from Noah to Abraham the *second*? Was from Abraham to David the *third*? From David to Jeconiah, or the Captivity, the *fourth*? And from Jeconiah to Christ the *fifth* period? Were not, therefore, *Adam, Noah, Abraham, David, Jeconiah*, and *Christ*, the connecting links of the whole lineal chain, from the giving of the promise to Adam to its actual fulfilment in the birth of Christ?

*The Middle link of the chain.*

Do we not find, throughout those periods, the advancing development of the covenant of grace, and the continued history of the *one* body of Christ? Of the six personages mentioned as connecting links of the *five* periods, which was the *middle* one? Was it not in his (Abraham's) day that God called a church out from the world—gave her a more distinct organization than she hitherto possessed, and a separate constitution? And the birth of Abraham was about the middle of the time between Adam and Christ? Did not Abraham belong to the Patriarchal age? In that age, was not human life much longer than afterwards? Hence, do we not find that, of the six period characters, Abraham belonged to the three former? Noah saw the death of Adam and the birth of Abraham.

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**Editorial.**

MODE OF ADMINISTERING THE OATH—A GOOD EXAMPLE.

We have been pleased to observe the statement in the newspapers that the President of the United States, when the Chief Justice administered the oath prescribed in the Constitution, swore with *the uplifted hand*. In the circumstances of the case, this is the more worthy of approbation, as a Bible said to have been that used by General Washington at his inauguration, had been brought from New York to the Capitol, to be used on this occasion. We hope that the example of one occupying the highest political position in our land may have some influence in causing the disuse of the absurd or idolatrous practice of *kissing the Book*.

## COLPORTAGE.

A report, made to the Board of Missions by Rev. R. Patterson, has shown the great usefulness of the system of colportage, especially in the Western States. It is essentially that plan which our reforming ancestors employed when Scotland was in its transition state from Popery to Protestantism, and no doubt it did much to introduce, to extend, and to cherish the principles of the Reformation. Our western ministers, and the members of our church generally, are much in favour of this plan, and promise it a cordial and liberal support. It is proposed to employ well qualified laymen, and especially students of Theology during the recess in the Seminary; and it is recommended by the assistance which it gives in preparation for a higher department of usefulness, and by enabling those who seek the ministry to sustain themselves by their own labours while they are in their preparatory course. Arrangements are in progress by which the church may enjoy the benefit of the labours of these sons of the Prophets in her own field, and, in addition to promoting of evangelical religion generally, may also make more widely known her own principles and practice, which, if more known, would, we trust, be more generally embraced.

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## WHAT CHILDREN MAY DO.

By the acknowledgment published in our last Number, it will be seen that nearly *four hundred and fifty dollars* were contributed to our Foreign Missionary Fund by the Sabbath-school children of a single congregation. This amount was obtained, without any special effort, by the ordinary collections every Sabbath in the missionary purses with which each class is furnished. Do the Sabbath-schools in our church generally adopt this plan? We have reason to suppose that while a few attend to it, the great majority entirely neglect it. Yet will not parents and teachers consider how desirable it is to train the youthful mind to *practical benevolence*, and to enable the child, along with the *knowledge* of duty, to engage in its *performance*? The effect on the understanding and the heart at the time is most salutary, and the future result will be exceedingly powerful.

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## THE AMERICAN AND FOREIGN CHRISTIAN UNION.

Amidst the number of societies which urge their claims upon the attention of the Christian community, we fear that the one named above may be overlooked by many. Yet to our mind none has a more important sphere of action; nor is any conducted with more prudence and energy. Besides the efforts made in the principal cities of our own country, it aims at strengthening the feeble Protestant churches in Roman Catholic lands, and especially co-operates with the Waldensian synod in maintaining and extending the testimony of Jesus. During the fierce struggles for ascendancy between Rome and Carthage, the latter seemed more likely to succeed, until it was determined to "*carry the war into Africa*"—to enter the territory of the enemy, and attack him in his own citadels. So now it is the wisest policy of the "host of God's elect," courageously to enter the regions where Rome has long been left unmolested, and by judicious and persevering efforts to diffuse there the knowledge of the Saviour's name. This is one of the great objects of the American and Foreign Christian Union, and it is one which all who love the Bible and the truth should aid.



## INTELLIGENCE FROM INDIA.

The last mail received from India has letters from Mr. Woodside dated December 4, 1852, by which we are glad to learn that his health was rapidly improving, and that he expected soon to be able to resume his former labours. Mr. Woodside with his family was residing at the Mission Refuge at Landour, where the snow was at the time he wrote three feet deep. The bracing atmosphere which a residence in this place enables the brethren to enjoy, is of incalculable advantage, and may prove the means of averting attacks of illness and prolonging their lives. Those who aided so generously in contributing the funds to purchase the place will feel peculiar gratification when they know how much good their donations have already effected, and anticipate the advantages which may yet arise from this expenditure.

## THE LATE MR. FORBES.

In another part of this No. our readers will find an obituary notice of this excellent man, whose life adorned the gospel of his Saviour, and whose *munificent legacy* to the foreign mission of the Reformed Presbyterian church gives evidence of the interest he felt in the salvation of the perishing heathen. The example he has given we hope will lead many to make a similar disposal of property, by which, when *dead*, they yet may *speak*.

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**Notices of New Publications.**

LETTERS OF A FATHER TO HIS SONS AT COLLEGE: by Samuel Miller, D. D. Philadelphia. Presbyterian Board of Publication. 240 pages. 12mo.

The spirit of reckless insubordination which is so often displayed among the youth of our country is one of the greatest dangers to which society seems at present liable. This is fearfully manifested in many instances when the youth, emancipated from the discipline of the school, reaches the dignity of collegiate life. He supposes himself wiser than any of his teachers, and any restraint is often regarded as tyrannical and intolerable. Parents and teachers will be glad to find a book so full of valuable counsels to those who are in a situation so critical. The venerable author had facilities for ascertaining what was needed on this subject; and the happy influence on his own children of the advice here given illustrates its beneficial tendency. The style of composition, the honourable and holy spirit, which pervade the book, make it more readable, and therefore more useful. It should be kept as a manual for frequent counsel by every collegian.

SABBATH-DAY READINGS; or Children's own Sabbath Book. By Julia Corner. Philadelphia. Presbyterian Board of Publication. 208 pages. Small 4to.

This is a collection of short and plainly written articles on Scripture History, containing much valuable information. It is well adapted to the instruction of the young.

A SERMON ON THE DEATH OF THE REV. C. HUSTON, D. D., Reformed Presbyterian Minister, Culleybacky. By Rev. J. G. McVicker, Newtonards. Belfast. 1852. 24 pages. 8vo.

We have already referred in another connexion to the death of the excellent man who is the subject of this discourse. As a *righteous man* he is worthy of perpetual remembrance. Intelligent and godly, warm-hearted and modest, energetic and unobtrusive, he won the affections and commanded the respect of those who knew him. His character is well portrayed in this Sermon, the author of which shows that he possesses not only much mental power, but a happy command of language, enabling him to present good thoughts in an attractive garb. Our church will feel honoured by the allusion to the departed father in *our* Israel, whose memory, on both sides of the Atlantic, is so much revered.



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